

tions of culture to revive him. Peace congresses may come and peace conferences may go, but the American small boy will still remain with one fist clenched up and one forefinger pointing to the chip on his shoulder.

No doubt there would be less bloodshed in the next generation if we could cultivate in him a taste for civilian dolls and gilt-edged books that tell him how the "good little boy" died and "went to heaven" before a wicked world had corrupted him. The average boy does not wish to die on such terms. When he gets a little older in years he is willing to die if you place a flag over him, arm him with a rifle and send him to the front while a band plays.

Now Rabbi Levy knows why his peace mission failed and he knows that all such peace missions will fail so long as man remains in his present environments. The small boy will continue to like toy soldiers and he would not surrender one of them for a dozen wood or tin images showing the Hague Peace Conference in session.

CANONIZATION OF MURDER.

Free-thinkers have frequently urged that the foundations of militant Christianity were laid in blood, in human agony, suffering and torture, and that as a faith of religious pretensions, it has been the greatest enemy to civilization the world has ever known. In making such an assertion they are not far wrong. Beginning with the shedding of the blood of its man god as a professed means of vicarious atonement, the propaganda derived its greatest strength from the Roman Emperor, Constantine about the year 320. To the reign of this inhuman monster must be referred the actual beginning of those dark, dismal and heartbreaking times, known as the dark ages, which oppressed all Europe for a period of one thousand years. In reality it was the closing epoch of the Roman empire and the opening to power of the Greek. It was a transition from one form of religion and politics to another. It established the first real union between church and state and put a cruel and ambitious man on the throne of power.

Many Christians, ignorant of the real rise and growth of their religious system, ascribe to Constantine the most blessed and sacred memory. No other reason can be found for this feeling of adoration than that the priests combined to land him in the public mind, to paint him as a saint worthy their adoration and praise, and this policy being maintained by the fathers of the church throughout all the intervening centuries, it was an easy matter for latter day preachers to fall into the same blunder and touch it as a truth. Were but the truth to be told Christians would cease to honor the memory of such a wretch and their faith in the system propagated by him would undergo a severe strain. For a true description of the character of Constantine we quote the following, verbatim from John W. Draper's Intellectual Development of Europe. On page 279, Vol. I, he says:

"After Constantine had murdered his son, Crispus, his nephew Licinius, and had suffocated in a steam bath his wife Fausta, to whom he had been married twenty years, and was the mother of three of his sons, the public abhorrence of his crimes could be no longer concealed. A pasquinade, comparing his reign to that of Nero, was affixed to the palace gate. The guilty emperor, in the first burst of anger, was on the point of darkening the tragedy, if such a thing had been possible, by a massacre of the Roman populace who had thus insulted him."

Think of it! He whom the Christian church has canonized and now worships as a saint of immaculate virtue and purity, actually committed three deliberate murders, by his own hand in order to enhance his political power, and in spite of his profession of Christianity, he refused, it is recorded, to be baptized, preferring to wait until he was at the near approach of death, when, he declared, he could better "atone for all his crimes at one time." Just as ecclesiastics have made their entire system hinge upon the alleged conversation of Constantine and the national establishment of Christianity in Rome, under him, so they must accept the guilty consequences of his crimes and, in the end, admit that at the best, the Christian Church came into power through murder, bloodshed and violence. From all this it will be seen that the Christian church came to power through no so-called miraculous agency. Prior to the treachery of Constantine, the few Christian enthusiasts, who had assumed themselves to be the elect of god, were driven and hunted from pillar to post as creatures to be despised and unfit for the association of honorable men. When the change came and Rome became Christian, when the church ruled by an apostate, liberty was turned to license and lust ran riot in the blood. Unnumbered abuses arose. One controversy followed another. It was an age of conflict and doubt. Terror abroad and civil and social scenes of riot and revolt, the Christian church was placed upon the pinnacle of power in Europe.

No Christian, if he be honest, can find glory or honor in such an origin for his church. The work of the priest has been to hide these truths from the people, to decry all histories dealing with them, to proscribe all attempts at investigation, to decry honest thought, to threaten with punishment all who questioned the truth of such tales as the church might see fit to give out, and, as a result, the devout believer knows so little of the history of his church that he is ready even to founder to defend the personal character of its founder and repeat a mass for the salvation of his soul. Instead of bringing light and peace into the world Constantine brought darkness and death. He was, in truth, the fulfillment of the declaration of its alleged Christ, that he had not come to "bring peace into the world, but a sword." Peace was, now, and always will be, an unknown element

wherever the Christian church can exercise the slightest power or authority. Its history affords ample proof of that fact. Its policy to rule or ruin has held the race back in every progressive move. Better for the race today had Christianity never been known.

THE TRUTH OR FALSITY OF THE BIBLE.

The Blade has given publication to an article taken from the Post Dispatch, of St. Louis, evidently written by some amateur historian, a novice in the art of dealing with Bible literature, who, giving wild purports to be a recent discovery of an ancient city of which mention is made in the Bible, asserts that it has obliterated the question mark as concerns the Bible and merrily stamps its pages with truth.

The habit of such writers, if habit it may be termed, is to completely ignore the doctrinal portions of the Bible, the utterly impossible stories it relates, the creation, exodus, deluge, and other remarkable events it alleges to have transpired at a certain or fixed time, and by the simple unearthing of the remnant of some town or building, a biblical name is conferred upon it and preposterous claims made in its behalf and upon them the assumption is made that the Bible, to that extent, must be true. This is not the real issue in regard to the inerrancy of the Bible. All critics will admit that in some instances the bible makes reference to places of actual existence, but in other instances, its references are wholly without the slightest foundation in fact and consists of so much guess work upon the part of the writer. As a divine inspired book the bible should be absolutely without error, it should be strictly accurate in matters of history, location, geography, geology, astronomy and in all branches of science. Many other instances are at hand wherein the Bible is too extravagant in its claims to be regarded as true, and upon examination is known to be false. The finding of one city, town, village, or buildings, does not touch the root of the question for it is known fact that communities existed, towns and cities established, governments in vogue, long before the bible creation.

Suppose for the sake of the argument, that the city recently unearthed was once occupied by the Amorites. That does not prove the bible cosmogony to be true. It does not prove the bible creation to be true, nor does it prove that man came full grown by an almighty fiat. It does not prove one of the disputed facts or reveal any new proofs in their behalf. The only issue with the higher critics is concerning those doctrinal assumptions. At best the alleged discovery pertains to a matter of history and has nothing to do with the alleged episode in Eden. It has no bearing upon the mighty issues of life and death, the whence and where of the race. It does not touch the doctrine that the Christian world has nothing to gain by such methods. It does not affect the theology of the bible and can only refer to its geography.

Taking the article from any viewpoint it is but an effort to dodge real issues and having discovered a fact contrary to it to make it fit other supposed facts hitherto without proof or support. The Christian world has nothing to gain by such methods. They demonstrate the utter weakness of the helplessness of the entire system and like a boss jumping at a fly they pounce upon every bit of gossip that has the slightest tendency to aid them in their work of enslaving the human mind.

No discovery has or can be made that will convince thinking people that the bible is not the nearest fiction, made up of allegory and oriental imagery. No thinker pretends to believe all the bible records of the supposed doings of men and gods. Some of these records are childish and idiotic in the extreme. No god would countenance them. No man would inspire them to be written and preserved. Races of men lived, died and faded from the world's history long before Adam is said to have been made from dust by the hand of an almighty creator. The American continent has furnished abiding places for such races, long since extinct, and it is no unreasonable presumption that the east furnishes many examples of a similar character. India, Egypt and portions of the African continent, under honest explorations, have made many startling revelations in this respect and there is no longer any doubt in the minds of the students of archeology that the entire Christian system, including old and new testament, had its origin in ancient India.

The Christian world must furnish stronger and more convincing proofs before it will be able to silence the criticism that is now being launched against its dogmas and doctrines.

Give the laborer justice and he wants no charity. Give the toiler his own and you may dispense with Rockefeller's magnificent monuments to his own sweet memory. Jessie James, and other marauders, were somewhat noted for their generosity, but they never pretended that the giving away of a small percentage of their swag transformed them from disreputable footpads into seraphs feathered with angel's wings.

The church has no longer a divine message from on high. It is but a fashionable politering to minister to languid minds, to cultivate fat and flaccid fine features. Still lower in the scale come blatant blackguardism by professional revivalists, who, with the ignorance of an ape united with the presumption of a book peddler, preach under the supervision of a personal devil who is up to date in all things.

Blessed is the man who does not claim to be the only authorized land agent for the New Jerusalem.

MAN'S GROWTH REQUIRED

Millions of Years to Bring Him to His Present State—The Life Given Christian Chronology.

GREAT CHANGES COMING IN THE ECCHURCH

(By Ernest Haeckel)

Under a Berlin date line the news agencies have scattered broadcast the following interesting collaboration of the principles given by the Great German scientist and philosopher. It is all the more interesting because American newspapers of refuge would give the article prominence at it sounds the death knell of the Christian religion.

Ernest Haeckel, philosopher, artist, zoologist, biologist, student of the prime cause of all things, and called "the grand old man of Germany," says that his ancestors were apes. This ancestry, moreover, he says, extends to all mankind.

To follow Haeckel's lead, held by Haeckel, leads to the destruction of the basic belief of Christianity, but he combats the theologian with logic, analytical and dissecting. And he dissects in a literal sense, for this man of science takes bone by bone, muscle by muscle, man and ape and compares their functions and similarity.

In opening his arguments of the great anthropological problem, Haeckel takes a fling at Christianity, which he declares has retained anatomical investigation. The real Trinity, he declares, is truth, virtue and beauty—these are the foundation of his religion.

Haeckel, with the thoroughness that characterizes his work, which sketching in the Argon Islands or studying flowers in Corsica, traces the man from the cells through the vertebrae to the quadrupeds.

"We are, after all," he says "quadrupeds with two pairs of legs."

Apes the Master Beast.

Analyzing the mammalia, Haeckel arrives at what he calls the "primates" the master beasts, the apes. "To this class of primates," he says, "belong the half ape, the real ape and man. All three agree in many important particularities and the last distinguished from all other mammalia, 'their long legs, for instance, were used originally for climbing trees and hanging to trees. The hands and feet have five toes or fingers to assist in the same arboreal exercises, and these are protected by nails. The teeth, the build of the skull, the formation of the brain are all different from those of the mammalia. Man is a primate—an ape."

"Man has every characteristic of the genuine ape. Our descent has taken a million of years, but there it is at last. There is more difference between some of the anthropoid apes and the orang and man! What's the use of musing matters?" he asks. "Comparative anatomy presents to the unprejudiced investigator the incontrovertible fact that the bodies of men and of the monkey are not only in the highest degree alike, but are in all essentials the same. The same 200 bones in the same order and setting, the same 300 muscles, causing the same movements. The same hair covers of both. The same same covers of ganglion cells in the brain of both. The same four-chambered heart. The same pumping of the blood. The same 32 teeth, ordered in the same fashion. The same spit, liver and intestine glands producing the same process of digestion."

Apes as Singers.

"The sound made by some apes," he said, "physiologically considered the forerunner of human speech. And among existing anthropoids there is in an Indian variety which is even now, singing in pure and melodious half-tones, and composing an octave. The unprejudiced philologist has no longer any doubt that our highly developed language is directly the final link of the chain which had its beginning with the imperfect howls of our placid ape-ancestors."

Haeckel says that man should not be ashamed of the fact that in his ancestry he is found as a creature which apes are hanging, but says, the great development rather should be a source of pride. And the German scientist sees still greater advancements, for he says "In another million years man will have risen as high above the ape as today as we today are above the placid man."

Hostile to Christianity.

Haeckel is uncompromising in his hostility to the traditional forms of Christianity, and in fact to all forms of religious belief. This has brought to him honest hatred of the orthodox ecclesiastics. In one sweeping assertion, Haeckel makes his answer as follows:

"In the regions of taxonomy and geology, in the wide territories of chemistry and physics, no can be found any longer who speaks of a moral ordering of the world, or who believes any longer in a personal god, whose laws wisdom and intelligence have ordered all things."

Haeckel is a strong peace advocate and declares that the attitude of the powers is demonstrative of the hypocrisy of the loving world of Providence. He declares that the number of crimes, disasters and trend of present-day living show there is no moral ordering of the world.

If he were to accept any religion he would take up Mohammedanism, he says, because of the dignity of the service. This he compares to Christian world juggling and noisy music."

Church of the Future.

Haeckel sees a great change in the church of the future. "We will use some of the old common Christian beliefs for our winter solstice, the feast of St. John the summer solstice, Easter will be the resurrection of nature from its long sleep, Michaelmas the close of the summer. Sunday, the day of rest, will remain as such but instead of catnapping that day some mystic faith, it will be a day for the spreading of knowledge. The churches will not be filled with the pictures of the saints and with crucifixes, they will be ornamented with artistic representations from the inexhaustible storehouses of nature. And in place of the altar there will be a "Urania," which will show the movements of the Celestial bodies and at the same time the omnipotence of the eternal substance law. Haeckel says his ambition now is to build a Darwinian museum to collect all that would tend to illustrate the doctrines of selection and evolution.

SOME BOOK REVIEWS

(Continued from Fourth Page)

Prof. Lombroso.

"We find that there are fewer criminals than we think, that there are many similar conditions, Catholics and Protestants are in the majority."

D. Israeli.

"Where knowledge ends, religion begins."

The Procession of the Planets.

By Franklin H. Field, editor of Higher Science. This book, every Liberal should study, not read. It is a book that will make the thinkers think. I have had it in my possession for six months, but never got time to read it until recently. Since then it is a must as the starchy stuff of grandeur, so that a boy or adult beginner can grasp the subject, and get a comprehensive idea of the formation and reformation of worlds. Their expansion, contraction, relation to suns, moons, and final destiny. The book is original and unique, besides being well illustrated, it is information, an clear and fascinating in expression. It will tend to the end of the contemplation of the beauty of the most wonderful canvas that nature spreads out before our wondering eyes.

What sight more entrancing than when golden day puts on its robes of night, and buttons its burning bosom with beauteous stars? What sight so wonderful, as the blue depths of a night sky, full of silent suns, standing thick as dew-drops in the window fields of heaven? What study so vast, as that of interpreting heaven's physiognomy—of contemplating infinite worlds, whose huge bulks, swinging in endless space, forever jewelling azure vaults in royal realms remote and keep their shining stations far, far beyond our fancy's farthest flights?

Read Haeckel's book, if you would get in harmony with these big feelings, and know more of the monstrous worlds, that cross and recross each other's paths, as they wheel and spin between our sun and infinity.

Persistent Superstition.

In the first of the book which will soon appear from the pen of Dr. T. J. Cowles, with whose force, profound thought, and eloquence, the readers of the Blade are familiar, Dr. Cowles is now contributing fifty articles on this subject, in his leading home paper, The Atlantic Star, which has a circulation of 50,000. They have attracted such notice at his home, that the demand has grown that they be published in book-form, which certainly marks the progress of the times.

For fifty years Dr. Cowles has kept the flag of Free Thought flying in Maine. He has made his share of sacrifices, but through it all, maintaining a manhood and character and influence which has ever commanded the respect not only of the people, but of the press as well. It is the crowning glory of his career, that the press of his own city should give space to the publication of his radical views; and the readers of the Blade know with what a Phil Sheridan charge Dr. Cowles gave into the fight. I am sure they will all want this book. The Doctor has requested that I write an introduction for it, and I certainly will be proud to do so.

The Future Life.

The Future Life is the title of a book just out, and published by its author, Conington, several Atlantic Coast Humanitarian Review, Los Angeles. This book has appeared in serial form in the Review.

In my opinion it takes rank with the best thought of the times on the subject and Mr. Davis has done his duty and fame for himself in the thinking world. Every conceivable phase of this mysterious subject, several Atlantic Coast Humanitarian Review, Los Angeles. This book has appeared in serial form in the Review.

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WORLD'S

(Continued from Page One.)

Lord is perfect, converting the soul."

—Psalm 19: 3. "For the heart of the people is waxed gross, and their ears are dull of hearing and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

—Matthew 18: 3. "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." "Joy in heaven over one sinner converted," turned back, to the church. No, we have no church. It is the Lord's church, Oh, that the preachers, the

hopes, cardinals and priests could turn back to God and his son Jesus Christ and be converted from men's creeds to the only Christ,—and be converted from men's names to the name by which the Lord calls all his children, "Christians," and he converted from men given names for the assembly to the Bible name, "The Church" at Rome, Corinth, etc., and be converted from ceremonies, dogmas and doctrines names not in the Bible to what the Bible says in plain words, and be converted from trusting in numbers to trust in God only; and be converted from joining men's churches to joining the Lord only; and be converted from organizing sects and nominating help to the Lord build his one church; and become united to convert the world to Christianity in the soul—instead of trying to unite on any man's head—religion, or creed, confessions or disciplines other than the Bible; and be converted to recognize the fruits of the spirit as the only tests of Christian and church fellowship.

Armenian massacres and Chinese boxers slaughtering of missionaries and their converts will continue until England and America are converted from trying to build a hundred religions of men on one Bible. Even the heathen know that the all-wise God of love and good-will has not taught or sent missionaries to establish twenty or a hundred different contending religions on the one Bible which he has given us. And they will continue to drive us out or slaughter us until we go only in the one name of Jesus Christ, in English and American religions have to be converted to Christ's test of fellowship: "ye shall know them (and fellowship) by their fruits: love, joy, peace, etc., and cease to be missionaries the test of fellowship, nowhere enjoined in the Bible. Let missionary societies send only Christians as stated in Bible words, let them speak the same things, words, that the Holy Ghost, speaketh, let missionaries societies are thus converted it is worse than use less to send missionaries to be massacred. Oh, God, we pray thee, convert England and America from men's head religions to Christianity in the soul, so that the world can be converted:

1. The proper candidate for Baptism is that intelligent disciples who is gladly willing to confess his faith in Christ as his only Lord and Saviour. "Repent and be baptized," "Infants can not believe or repent." "Brother Saul the Lord hath sent me, that thou mightest receive thy sight and be filled with holy spirit; and he received sight forthwith, and he was baptized."—Acts 9: 17, 18.

"Why tarriest thou, arise and be baptized."

"Can any man forbid water, that these should not be baptized which have received the holy ghost as well as we?"—Acts 10: 47.

"If thou believest with all thy heart (affections) thou mayest."—Acts 8: 37.

"That when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."—Matthew 3: 7.

"The love of God shined abroad in our hearts by the holy ghost given us."—Romans 5: 5. "Born again," "a new creature in Christ."

"Know ye not that so many of us were baptized into Jesus' name, as in recognition of Christ were baptized into respect to his death."

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 3, 4.

2. The proper administrator in baptism is he who has been called of God and sent to preach and to baptize. "The love of Christ constraineth us." "We are your servants for Jesus' sake." "Whatsoever he does doing it for the Lord." "Full of faith and the Holy Ghost." If he has no faith in baptism, "whatsoever is not of faith is sin." It is not the uncovered

that you had a blinding sinstroke as a sinner, judge of court, governor or president that is authorized to baptize, but only the called and ordained minister of Christ.

3. The ceremony. "In the name (by the authority of the Father, Son and Holy Ghost)," baptizing them not in our human names or in the name or authority of our church or our denomination, nor baptizing in the name of Christ. The commission does not say to the name; minister can not baptize in the name. "God places the members in the body as fit hands to place him." "God giveth the increase" into "a spiritual body, a holy priesthood," "a spiritual building."

4. The mode of baptism. Various names have been written to no profit in regard to the interpretation of the Greek preposition, etc., variously translated in King James' version as in, into, etc.

5. The proper baptism of baptismal scenes and see that the scriptures say as to where they were, and as to what mode was practiced. Each narrative does not say where they went to baptize or where they were, nor where they did to baptize; but wherever it is stated where a man went or came to it was where there was much water, as "in Enon near Samaria" for there was much water there. John was baptizing the people in the river Jordan when Jesus came to him and was baptized, and went up "straightway out of the water;" not out of the valley of Jordan; nor out of Jordan river, but out of the water, and the heavens were opened and a voice from heaven spoke; not disapproving or displeased but "well pleased" in this mode. Matthew 3: 16, 17. Philip and the eunuch came to a certain water between Jerusalem and Gaza. See on your map these rivers between Jerusalem and Gaza; all empty into the Mediterranean Sea, but rise in the mountains of Judea. "They went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8: 38.

6. Again, "they spoke unto him (the jailer) the word of the Lord and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and he baptized them."—Acts 16: 33, 34. They had gone out of the house for baptism, else they could not have returned for refreshment.

7. "Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10: 47. Did this question refer to a refusal to bring in water to baptize by sprinkling or pouring water on any one? No! It does not say bring in water. There is no instance recorded in the Bible that John, Christ or any other baptizer ever refused to baptize by sprinkling or pouring water on any one for baptism until over 250 years after Christ ascended to heaven. Wherever it is stated what was done for baptism while they were in the water, it is "we be baptized with him by baptism," "buried in baptism," "bodies washed," "planted in the likeness of his death," etc. Jesus said unto me, I, do as I do. He was baptized in the Jordan river, but once, and in but one mode. Hence there is no mode authorized by Christ or his apostles. Let those who change the ordinances, saying a drop is as good as an ocean, try only a drop when ever they baptize, or to wash their faces or bodies. Why quibble with fellow men, instead of following Christ?

Baptism is not sprinkling; neither is sprinkling called baptism anywhere in the New Testament or by any classic writer of that period.

5. The object of baptism. For what purpose are we baptized? Do you say it does not make a person any better? It is a plain command all admit therefore by obeying it a person is more obedient and better than not to obey and persist in disobedience. Is disobedience sin? Yes. So disobedience is baptism is an "answer to a good conscience toward God," and saves us from the sin of disobedience. We are commanded to obey God's command and follow Christ's example. "But why tarriest thou, be baptized and wash away thy sins." I imagine Saul said, Brother Ananias, I have been repented and praying three days and nights. Christ "suffered not these from the dead that repentance and remission of sins might be preached," and you called be Brother Saul as you came in here, you have prayed for me that I might receive my sight and receive my sight. The Father and the Holy Ghost. You said the Lord sent you, "that I might receive my sight and be filled with the Holy Ghost." In answer to your prayer the scales have fallen from my eyes, and I am so happy, so filled with joy and a holy love of good and hatred of my sins, which are out of my heart, that I feel the witness in me that for repentance God has forgiven me. Where in may my sins be washed away, from the outside of my body. Ananias, Oh,

no, the citizens of Damascus heard you were coming, and the city which secured you so much that you have neither eaten nor slept for three days and nights. It was a close call; but they do not know what you heard the Lord say; they do not know of our repentance; they do not know of the love of persecuting the Christians until becoming a Christian yourself. Your record is a terrible record of holding the clothes of the men that stoned Stephen to death and your trip to Damascus, that you have seen men and women and bringing them to Jerusalem to be punished and perhaps killed for being followers by Christ. Why tarry, be baptized? Then they will say: See there is Saul here, baptized. Has he gone over to these Christians? Yes, he has. Well, for what he is being punished under the water such a simple thing for a man as well educated as he?

Why, he wants to prove to you that he is in earnest. He wants you to let his former life of sinful persecution be washed away from your memories. Let bygones be bygones. Forgive him his past sins, and by being baptized be covenant to walk in newness of life. And he did walk in a new life and a new name. The great apostle, Paul, counted all things loss that he might gain eternal life. He pardons sins for repentance; men pardon us sins when they are new; but he will live, a new life.

There are forty passages in the New Testament promising pardon of sins, justification or salvation with out (i.e., before) baptism in water:—1. a baptism of the inner man, the soul; 2. in behalf; 3. repentance; 4. faith.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Romans 5: 5. By our heavenly Father (who gives us the Holy Spirit to dwell in us), "Every one that askest receiveth, but that asketh faintly."

There is no Bible command to sprinkle, pour or immerse adults, or infants, and to pray "O Lord, that this child may be delivered from this wrath caused by Adam's sin."

"That repentance and remission of sins should be preached in his name among all nations."—Luke 24: 47.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name:—born not of blood, but of the will of man, but of God."—John 1: 12, 13.

"Whoever believeth in him shall not perish, but have everlasting life."—John 3: 16.

"They that have done good unto resurrection of life."—John 5: 28.

"That they also might be sanctified through the truth."—John 17: 19.

"It shall come to pass that who ever shall call on the name of the Lord shall be saved."—Acts 2: 21.

"Be baptized (overwhelmed) in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost (not pardon)."—Acts 2: 38.

"Love of God."—See Romans 5: 5. "Repent and be converted, that your sin may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3: 19.

"A savior for to give repentance to Israel, and forgiveness of sins."—Acts 5: 31.

"Blessed be they that shall be filled with the Holy Ghost (before baptism)."—Acts 5: 17.

"In every nation he that feareth him and worketh righteousness is accepted with him."—Acts 10: 35.

"To him gave all the prophets witness that throughout his name whose ever believeth in him shall receive remission of sins."—Acts 10: 43.

"The baptized which have received the Holy Ghost as well as we (we received the Holy Ghost before baptism)."—Acts 10: 47.

"Through this man is preached unto you the forgiveness of sin; and by him all that believe are justified from all things."—Acts 13: 38, 39.

"And ye know the difference between us and them, justify their hearts by faith."—Acts 15: 9.

"I kept back nothing;—I taught you publicly and from house to house;—I repented to you;—I testified of the Lord Jesus Christ;—I taught you."—Acts 21: 20.

"Thirteen forgiveness of sins."—Acts 21: 28.

"See with eyes and hear with ears and understand with hearts, and should be converted, and I should have them."—Acts 21: 27.

"Through faith in his blood to declare his righteousness for the remission of sins that are past."—Romans 3: 25.

"That he might be justified of him that believeth in him."—Romans 3: 26.

"By what law of works? Nay, but by the law of faith."—Romans 3: 27.

"God imputeth righteousness with-

in the gall of bitterness and in the sweat of tears."—Romans 8: 17.

"Therefore, being justified by faith, we have peace with our Lord Jesus Christ."—Romans: 5: 1.

"Being now justified by his blood, we shall be saved from wrath through him."—Romans 8: 3.

"The love of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Romans 8: 2.

"As many as are led by the spirit of God, they are the sons of God."

"We are saved by hope."—Romans 8: 24.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10: 9.

"With the heart man believeth unto righteousness, and with the mouth confess a made unto salvation."—Romans 10: 10.

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10: 13.

"Ye are justified in the name of the Lord Jesus, and by the spirit of our God."—1 Corinthians 6: 11.

"For by one Spirit are we all baptized into one body."—1 Corinthians 12: 13.

"If any man be in Christ he is a new creature; old things are become new; behold all things are become new."—1 Corinthians 5: 17.

"Ye are the children of God by faith in Jesus Christ."—Galatians 3: 26.

"For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself."—Galatians 5: 14.

"In whom we have redemption through his blood, the forgiveness of sins."—Ephesians 1: 7.

"In whom also after that ye believed ye were sealed with that holy spirit of promise, which is the earnest of our inheritance."—Ephesians 1: 13.

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God."—Ephesians 2: 8.

"For through him we both have access by one Spirit unto the Father."—Ephesians 2: 18.

"Built together for an habitation of God through the Spirit."—Ephesians 2: 22.

"A fair outer sign of inner grace. Baptism is 'for an outward sign of an inward work of grace,' often spoken of as the new birth." "Born of the spirit," "a new creature," etc. In conversation with Nicodemus, Jesus said, "Except a man be born of water, and of the spirit, he can not enter into the kingdom of God."—John 3: 5.

Only two hints are mentioned in all this talk. One baptism? Not at all! Read the next verse: "That which is born of the flesh is flesh and that which is born of the spirit is spirit."

7. Baptism is not for procuring remission. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. And ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

"Repentance here is the procuring act, and baptism is the seal or acknowledgment of the same. Pardon of sins comes not by baptism in water, but in an overwhelming of sins in the name of 'the son of God.'—Acts 2: 38. I can not find in that we be baptized in water to go God to pardon our sins; no instance nor promise that baptism in water ever did or ever will procure God's pardon of sin. Baptism in water is a seal of our sins forgiven, and remembering them against us if we live a new, a Christ-like life, in a human figure, the seal is married into Christ in the act of repentance, while baptism is the public certificate thereof. Of necessity, the fact of having one's sins remitted by Christ's saving grace must exist before that fact can be acknowledged by a confession of the mouth or by the symbolic act of baptism. On Pentecost, Peter spoke freely, while the tongues of fire set upon the disciples. He proved they had 'with wicked hands crucified the son of God.' They cried, 'But what shall we do?' Peter said that they should repent of their sin and be baptized (overwhelmed) in the name of Jesus Christ; i.e., in the fact and faith that he was the son of God whom they had wickedly slain, and this caused them to remit the sin or unbelief. Read all that powerful sermon of Peter, and hear the tongues of fire, words, truth and love. Hear the apostles speak in 'all languages' so the multitude from every nation under heaven (by delegates present) could go to their own country and testify to the death, burial, resurrection and ascension of Christ, the son of God; and how the Holy Ghost, in a flame of fire (love), spoke through his apostles, the fulfillment of prophecy. In his name, through faith in his name, they were baptized, i.e., overwhelmed, and remitted (quit) their sins. Simon Magus was baptized in water before being baptized in soul with a holy spirit overwhelming, and

was told to repent, for he was yet on works."—Romans 4: 6.

There is "one baptism," in two halves—baptism of the inner, immortal soul in repentance, faith, and love of God; and baptism of the material or outer man in the material water. In our baptism without the outer baptism is half a baptism, outer baptism without the inner baptism a half baptism. One baptism is a dual baptism, for the dual man.

To be continued.)

SOME BOOK REVIEWS

(Continued from first page.)

C. C. Moore.

"The story of Genesis shows that it was not the original purpose of God to make women."

"The story about snakes and fish in the Bible is difficult of acceptance by the unprejudiced mind, as is generally true of snake and fish stories to this day."

"Blah and the virgin Mary took off their clothes, led by the ascended to heaven, but does not want to leave with his clothes on, unless he left them in a cloth."

"In Rome every one is not dead stuck on. Popsy by a long jump."

"One hundred pious Mohammedan soldiers, stood around the tomb of Jesus Christ to keep the Christians from lighting up the grave of the Prince of Peace."

"It seems strange that neither the New Testament nor any body else knows anything of what became of the Virgin Mary."

"I saw Adam's grave and felt indignat, as a woman's rights man, that Eve was not buried at his side."

Josephine K. Henry.

"Do not go to church because the Bible calls for the sons of God, and the women the daughters of men, and classes women with gods and devils, and with the ox and the ass."

"No institution of modern civilization is so unjust to women as the Christian church."

"They (clergymen) quiet the questionings of their female flock, by telling them, that women who question are looking God's law."

Harriet M. Close.

"Time is now reckoning us from the grip of the priesthood, and its peculiar teaching."

D. Webster Croh.

"Prove the existence of fairies, evil spirits, ghosts or gods!"

Miss Lou Lawrence.

"The tool of Bible fiction is the God who tortured his best friend to prove his loyalty."

Channing Lawrence.

"The trinity names / which will stand higher in history are Voltairre, Daine and Ingersoll."

Otto Wettstein.

"It requires but a school-boy's discernment to discover that God does not exist. His non-existence is self-evident."

"When Athanasius says better than Helms, theism will fall."

"Because nature is here and universal a tool cannot be here and universal present also."

"The higher we evolve in religion, the less religious we become."

"Life is a chemical process. Certain combinations of chemical elements in weather will produce water, fire, poison, dynamite; others protoplasm, mind and soul."

"Do you believe we will die like a snail? I am asked; are we not born like that?"

"This is sufficient to show the character of the quotations. Other liberal authors, writers familiar to you, Judge Ladd, Judge Waite, Prof. Wake-man, E. C. Walker, L. K. Washburn, J. C. W. Harris, B. F. Van Hook, D. D. C. Tenny, J. M. Whipple, Spencer Ellis, Emma D. Stekler, Sarah Wilson, J. M. Jewell, M. M. Mangazarian, John Malloy, H. W. Mabie, John E. Housinger, Peter Eckler, Dr. John L. Hays, George Burdette, Matthew J. Sage, Eliza Murry Bliven, myself and others. The modern day Liberals of England and other countries, as well as are gloomed from."

"Some odd quotations called at random will give an idea of the versatility of this book, and the kind of reading you will see all through its 756 pages."

Gerard.

"My people need me in this world more than the Christian God needs me in some other world."

King Alfonso.

"Sensible men no longer believe in miracles; they were invented by the priests to lull the peasants."

Stockton.

"There was an old monk of Siberia whose name I have forgot, and he was a great scholar and a great scholar, till he broke from his cell with a ball of a yell."

"And chapel still."—Mother Superior.

Marquisito.

"I look upon religion as a thing wholly unnecessary to the life of a people."

Mark Twain.

"Look at Adam! What have we done with him? What has Adam done for us? Everything. He gave us life, he gave us death, he gave us heaven, he gave us hell."

Tea Chen.

"Americanism, dear, is the only remedy in propitiating their gods and devils. China does the same thing as effectively for five times the population for less than half the sum."

Erst Hart.

"The creator who would put a cancer in a believer's stomach is also being interfered with by his prayers."

"The orthodox faith has painted God as so revengeful a being that you could

hardly distinguish the difference between God and the devil, Goethe.

"The four things I hate most, are garlic, onions, bugs and the cross."

Lemuel K. Washburn.

"My family? What a family to boast of! The father who was not a husband left the woman before she was a mother, and has not been seen since."

Walt Whitman.

"Animals do not and men sick discussing their life to God."

Samuel Bailey.

"For my part I don't have much faith in a doctrine that does not get a revelation than commanding a change of conduct, until there is a statute compelling it."

Edgar Allen Poe.

"No man who ever lived knew anything about the hereafter. All religion is simply involved out of alchemy, but, great imagination and poetry."

(Continued on Page Three)

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